

QUIZ - 1. OUR STORY, TOO.

A. Define the following terms:

a. Apocalypse.

b. catachumen.

c. friars.

d. icon.

e. Inquisition:

f. monastacism:

g. Relics:

Define the following theological terms:

h. apology.

i. dogma.

j. election

k. grace



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1. justification.

m. original sin:

n. Predestination:

Define the following liturgical terms:

o: Confirmation.

p. Liturgy:

q: Elevation of the host:

r. Mass:

s. Ordination:

t. Penance:

u. sacrament:

v. transubstantiation:

Place the following terms in historical perspective

a. dualism:

b. Byzantine church

c. Predestination

d. free will:

e. Zoroastrianism:

f. Hesychasm:

g. Indulgences:

h. Logos:

i. Elevation of the Host:

Identify the following: Use who, when, what, where, why answers.

a. Marianology:

b. Cluny:

c. Henry IV:

d. The Crusades:

e. The Inquisition:

f. Malleus malificarum:

g. "Sola Scriptura":

h. Book of Common Prayer:

i: The Puritans:

j. Jonathan Edwards:

k. Ralph Waldo Emerson:

l. Joseph Smith:

m. Ellen G. White:

D. Match each of the following with one of these leadership terms:

a.bishop, b. cardinal, c. clergy, d. deacon, e. patriarch

1. — Those ordained persons in a church permitted to perform priestly or pastoral duties.

2. ____ In early Christianity, an elected head of a diocese; now the appointed head of a diocese.
3. ____ One of the bishops of the four or five major early Christian centers -- Rome, Jerusalem, Antioch, Alexandria, and Constantinople.
4. ____ The lowest ordained office in the Roman Catholic Church.
5. ____ In modern Protestant churches, an official elected to certain responsibilities in worship or administration.
6. ____ An official in the Roman Catholic Church next below the pope and appointed by the pope.
7. ____ The rank in R.C. and Eastern Orthodox churches above a priest, with authority to ordain priests and perform other sacraments.
8. ____ After the break of the Eastern Church from the Western (Roman) church, the head of any of the national divisions of the Eastern Church.
9. ____ An office which originally had charge of gathering and distributing the Eucharistic offerings; later a stage in seminary training.
10. ____ A member of a "college" first formed in the Middle Ages to assist the pope and elect new popes.

E. For each of the descriptions below, indicate which time of early Christian leadership.

a. teacher, b. evangelist, c. deacon, d. bishop, e. priest.

1. ____ A local leader responsible for managing the ritual and perhaps other administrative duties.
2. ____ The central leader and spiritual head of the Christian church in a given city.
3. ____ The primary local leaders that first emerged.
4. ____ Those who traveled on missions.
5. ____ The one who celebrated the Eucharistic ritual for the entire Christian community in a city until the community grew too large to gather in one building.
6. ____ Those selected and ordained to be a bishop's assistants and to celebrate the Eucharist for outlying churches.

F. Name the four centers of power in early Christianity.

7. _____ 8. _____
9. _____ 10. _____

G. Identify the following descriptions with one of these early Christian leaders.

a. Athanasius, b. Arius, c. Marcion, d. Mani

1. ____ In the third century, this Eastern leader called himself the apostle of Jesus Christ and taught that the universe was divided into forces of Light and Darkness. He viewed Jesus as the most perfect of the messengers of the God of Light and as a divine being who only seemed to be mortal.
2. ____ A preacher in Rome in the second century, he argued that the church should not keep the Hebrew Scriptures because this was the book of the evil creator God.
3. ____ A church elder from Alexandria who argued that Christ was different from God, and indeed had been created at a certain point in time by God as the Logos, the first principle of the cosmos through whom all else was created.
4. ____ A bishop's secretary and later a bishop himself, he argued that the belief that Christ was a creator threatened the idea of salvation through Christ. He viewed Christ not as created, but as begotten or generated from God.

H. Apologists such as Justin Martyr, Origen of Alexandria, and Eusebius of Caesarea paved the way for Christianity to become acceptable and powerful in the Roman Empire by enlarging the philosophical scope of the religion, and connecting it to Hellenistic (Greek) philosophical traditions. Match these early Christian thinkers with the descriptions below.

a. Justin Martyr, b. Origen, c. Eusebius

5. ____ He was the first church historian.
6. ____ He presented Christ as the manifest Logos, the first principle of the cosmos.
7. ____ He presented Christianity as the true philosophy in the Greek sense.
8. ____ He propagandized for Christianity among the educated public.
9. ____ He argued that Christianity was the culmination of all civilized culture.
10. At the council of Nicea in 325, called by Constantine, whose views did the bishops decide in favor of?
11. Whose views were repudiated?

(Choose from: a. Athanasius, b. Arius, c. Marcion, d. Justin Martyr
e. Origen)

Match one of these persons with the descriptions below:

a. Pachomius, b. Simeon Stylites, c. Anthony d. Constantine

12. ____ The emperor who took a highly favorable attitude toward Christians.
13. ____ The emperor under whose reign Christianity began to occupy a powerful position in the empire.
14. ____ A farmer in Egypt who became the pioneering Christian hermit by living alone in the desert away from the cities.
15. ____ A well-known "holy man" in Syria who undertook the discipline of sitting atop a tall pillar for thirty years.

I. Match one of these founders/leaders of religious orders with the description below:

a. Francis b. Domenic c. Bernard of Clairvaux d. Bonaventura

16. ____ This mystic organized the order of Cistercians.
17. ____ This "radical" insisted on apostolic poverty as the foundation of spirituality and taught his followers to travel about teaching, praying, and helping those in need.
18. ____ This later leader of the group founded by the radical in #17 adjusted the ideals of poverty and itinerancy to make this order more like others and less potentially disruptive to the established church.
19. ____ He urged devotion to Mary as the one who can help in any circumstance and as the guiding star of human life.
20. ____ He founded an order to teach and preach, to bring religious knowledge to the people and battle heretics.
21. ____ He taught that the spiritual life progresses by stages developed through disciplined control of one's actions and prayerful devotion to God.

J. Match one of these groups with the descriptions below:

a. Beguines, b. cathars, c. bulgars, d. spiritual franciscans

22. ____ They believed that the body and the material world were evil and that the elect could subdue the body by perfecting the spirit.
23. ____ They were attracted to the original ideals of St. Francis of Assisi.
24. ____ Those in this laywomen's movement dedicated themselves to a life of higher spirituality and work in the world.

25. ____ They rejected the sacraments and allowed women to serve as priests.
26. ____ They took up the ideas of the mystical philosopher Joachim of Fiore, who had taught that the age of the Father and the Son had passed, and a new age of the Holy Spirit had arrived.

K. The end of the 15th and 16th centuries saw several serious criticisms of the church. Match each of the following reformers with the description given below:

- a. Martin Luther, b. Ignatius of Loyola c. Erasmus
d. Savonarola of Florence.

27. ____ A professor at the University of Wittenberg.
28. ____ A Dominicans friar in Florence who attacked corruption and gathered a large following.
29. ____ A Catholic humanist who wrote treatises expounding the need for reformation, and who aimed humorous jabs at the church.
30. ____ The reformer whose preaching and writing sparked the Protestant Reformation and marked the beginning of a new church.
31. ____ A friar who had a distinctive religious experience that led him to reformulate the doctrine of justification and sharply criticize the church for its practices.
32. ____ The one, who after a profound inner experience, developed a kind of meditation that disciplined the will to obedience.
33. ____ A friar who propesied a millennial upheaval that would bring thorough reform.
34. ____ The founder of a highly disciplined and dedicated Roman Catholic order known as the Jesuits.

L. The inward turn of Christianity spawned many movements and churches in the United States. Match one of the following with each description below.

- a. transcendentalism, b. spiritualism, c. pentecostalism
d. holiness e. Christian Science/New Thought

35. ____ A movement that began in the late 19th Century that aimed at perfection in morality, simplicity in religion, and a deeper heartfelt experience of God.
36. ____ A rational and intellectual movement in the 1800's among New England intellectuals.
37. ____ A popular movement in both Europe and the U. S. that held that the universe consisted of a harmonious unity of all things, and that humans could live in greater harmony with God and with the universe by deepening their self-knowledge and their contact with other worlds.

38. ____ A movement best known for their seances in which they tried to contact spirits of the dead as "scientific" proof of an afterlife.
39. ____ A movement that birthed new churches at the turn of the 20th century that sought a higher blessing, usually the gift of speaking in tongues.
40. ____ A movement best known by the literary works of Ralph Waldo Emerson and Henry David Thoreau.
41. ____ A movement that attempted to bring the mind into harmony with the Universal Mind, the power of healing in the universe, in order to gain power over material existence.
42. ____ Originally a black and working-class movement, it emerged among white middle and upper class people in the 1960s and 1970s.

M. Choose one of the following (Luther, Calvin, Cranmer, or the Anabaptists) and write a short essay on how they have affected church life in the United States.

- (1) - (2) In fact, people in three kinds of oppressed status:
(a) inferior position, (b) outsiders, and (c) no category.

The most prominent example of status (a) would be _____
who are taught in most cultures to be inferior but still part
of the culture.

An example of **OUR STORY TOO** _____

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Status (a) is a social status that is a source of misunderstanding
that there are indeed people like this. An example that runs
across history and cultures is _____ people.

Spiegel claims that gay & lesbian people have occupied all three
of these categories of oppression. In his estimation, the worst
one of the three for gay & lesbian people has been status 1, _____.

- (3) Spiegel thinks that gay/lesbian status have been a _____
part or percentage of the religious in Catholicism or all kinds.

STUDENT'S NAME _____

- (4) - (5) The two main reasons _____

much one of these lifestyle ideas was not very attractive to
gay/lesbian people: _____

Then it was only natural that they turned to the only other
widely recognized option, namely _____.

**Write your answers in this test booklet. Be sure to write/print
clearly. Send the whole booklet back to the Samaritan faculty member
who is coordinating this course.**

But all religious communities, however, tried to suppress such
gender attachments and relationships. Another way of dealing
with homosexual desires in religious life was to identify such
gender love and desire as a possible basis for Christian
spirituality. The primary New Testament text for this approach
was the Gospel according to John which describes a relationship
between _____

- (6) That pursuing gay/lesbian poetry comes from _____
Spiegel claims comes written in the 12th century in German.
Whether these poems are an actual description of physical attraction
like between _____ or even that use sexual love as a metaphor
for a spiritual love, they clearly demonstrate that _____
_____ is an appropriate image for spiritual love.

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- (1) - (2) Boswell presents three kinds of oppressed status:
(a) inferior insiders, (b) outsiders, and (c) no category.

The most prominent example of status (a) would be _____, who are imagined in most cultures to be inferior but still part of the culture.

An example of status (b) would be blacks in modern times and _____ during the Middle Ages.

Status (c) occurs when there is no recognition or understanding that there are indeed people like this. An example that cuts across history and cultures is _____ people.

Boswell claims that gay & lesbian people have occupied all three of these categories of oppression. In his estimation, the worst one of the three for gay & lesbian people has been status (___).

- (3) Boswell thinks that gay/lesbian people have been a _____ part or percentage of the religious in Catholicism at all times.

- (4) - (5) The two most common lifestyle ideals in Catholicism have been _____ and _____.

Which one of these lifestyle ideals was not very attractive to gay/lesbian people? _____

Then it was only natural that they turned to the only other widely recognized option, namely _____.

- (6) - (7) Prior to the __th century, homosexuality was not a particular problem for the religious communities or the priesthood. Up to that time Christian society seems to have been tolerant of homosexuality, and there was a substantial gay presence in the church. When restrictions were placed on homosexual behavior in religious orders, it was to enforce the discipline of _____.

Not all religious communities, however, tried to suppress same-gender attachments and relationships. Another way of dealing with homosexual desires in religious life was to idealize same-gender love and even see it as a possible basis for Christian spirituality. The primary New Testament text for this approach was the Gospel according to John which describes a relationship between _____.

- (8) Most surviving pre-modern lesbian poetry comes from _____. Boswell cites poems written in the 12th century in Germany. Whether these poems are an actual description of physical affection between 2 women or they just use carnal love as a metaphor for a spiritual bond, they clearly demonstrate that _____ is an appropriate image for spiritual love.

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- (9) - (12) Even after the Church began persecuting gay and lesbian people from the 13th century on, homosexual relations still went on in monasteries and convents. One of the most well-known same-gender affairs involved the abbess of a convent in Italy in the 1600's named Sister _____.

What happened to this abbess when she was found out?

She was _____ and _____.

To engage in a same-gender relationship, this abbess fell into an ecstatic trance and acted "_____".

This is a dramatic shift from the 12th century poems described in #8 which articulated physical love - _____ to _____.

- (13) - (15) Boswell points out that celibacy was not always the rule for Roman Catholic clergy, that there was no general rule of celibacy before 1100. Many priests and even many of the popes were married. There was, however, pressure for clergy not to _____ and not to have any _____.

Because of these pressures, the secular priesthood might well have been more appealing to _____ men than to _____ men.

In the 12th and 13th centuries there was a struggle over the issue of clerical celibacy. The result was a prohibition of _____ for Western Catholic clergy.

- (16) Concubinage was allowed for the first thousand years of Christianity because of the vagueness about what constituted marriage. The Church did not start officiating at heterosexual marriage ceremonies until about the ____th century. Prior to that, most Catholics were married in _____.

- (17) - (24) Boswell claims that there was a Christian same-gender marriage ceremony from at least the 5th century. Copies of this ceremony have been found in collections of _____ and in general _____.

Some Eastern (Greek) Church authorities prohibited monks from being homosexually married, but in many monasteries, monks could be married to _____, but not to _____.

Many monks in the _____ Church were married with this rite; it was less common in the _____ Church.

The homosexual marriage ceremony had a close relationship with religious life. One of the male couples whose names were invoked during the prayers were a lay couple named Sergius and Bacchus who were _____ by occupation. Another couple cited was Cosmas and Damien who were _____.

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(17) - (24) (cont'd)

In some versions of the ceremony, two of Jesus' disciples were cited, namely _____ and _____. These two disciples were viewed as archetypes for a same-gender relationship in the same way that _____ and _____ are archetypes for heterosexual relationships.

Similar to the homosexual marriage ceremony in some respects was a ceremony of special friendship which was performed in _____ to celebrate a special bond between two persons. This ceremony was very widely performed in the West until the 14th century and then _____. This special friendship ceremony is a concrete example of the belief that love between persons of the same gender might be part of their commitment to God, but it probably presupposes _____.

(25) Historically, the major models of Christian gay life have been persons involved in _____. This way of life has been the most obvious and prominent position for gay/lesbian people in Christian history. It is the most consistent, widespread, institutionalized, and constructive identifiable gay lifestyle in the Christian West.

(26) - (31) According to Boswell, homosexuality was practiced and accepted as a matter of course in Greece, Rome, and the Near East during the early Christian era. The first legal actions against homosexual behavior in the Roman Empire were in the _____ century C.E. These included a series of laws regulating various aspects of homosexual relations, ranging from _____ to _____. Homosexual relations were not categorically outlawed until the _____th century; this was done without any consultation with _____. The first recorded victims of this new anti-gay trend were the _____ of Rhodes and Diospolis.

These centuries were the period of the dissolution of the Roman state. During this time _____ culture fell apart. The repressive Roman government sought desperately to exert its power by curbing _____, legislating _____, and seeking _____.

(32) - (33) The revival of _____ life/culture in the 10th - 11th centuries restored gay culture too. In the 11th century gay _____ literature flourished and there were prominent gay persons in all levels of church and society.

Around the year 1100 several prominent churchmen tried to persuade Pope Urban II to block the appointment of an obviously gay man as Bishop of Orleans.

Did the Pope block this appointment? Yes ___ or No ___

The appointed Bishop named John was the lover of Ralph, who was the _____ of Tours.

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- (34) - (37) The growing oppression of gay/lesb in people and other minorities between the 12th and 14th centuries coincided with:
- (a) the resurgence of _____
 - (b) the growth of _____
 - (c) emerging problems with _____
 - (d) codification of _____
- (38) - (40) The church council called _____ in the year 1179 issued for the first time in Christian history an injunction against lending money at interest and against _____, _____, _____, _____, and other minorities.
- (41) The anti-homosexual prejudices of this time were brought into Christian theology and given great prestige by the theologian named _____.
- (42) - (45) Some of Boswell's historical conclusions are:
- (a) Regarding homosexuality, the earliest church said _____.
 - (b) None of the most prominent or influential early Christian writers considered homosexual attraction _____.
 - (c) None of these early writers tried to use the teachings of _____ as objections to physical expression of homosexual feelings.
 - (d) Later "biblical" arguments against homosexuality must be viewed then as _____ for a hatred whose origins must be sought elsewhere.
- (46) - (47) Boothman demonstrates that historically the oppression of gay males and _____ are related.
- For the early theologian/writer Augustine, homosexuality was wrong because it was _____.
- The reasoning of Augustine was that the body of a man is _____ the body of a woman.
- (48) Prior to the common era and the beginnings of Christianity, lesbian practice was either _____ or _____.

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- (49) - (50) While there no laws against lesbian practice in the Hebrew Scriptures, later rabbinical law does contain some proscriptions against lesbian practice, but not very severe ones. Male homosexuals were still _____ while lesbians were simply _____.
- (51) - (52) A legal code of 1260 in Orleans, France, prescribed the following penalties for genital activity among women:
- First or Second Offense: _____, that is _____
- Third Offense: _____
- (53) - (55) From the 13th to 18th centuries the Church persecuted many women as _____. While lesbian behavior was usually not directly referred to, this persecution reflected a hysterical fear of _____. The torture and murder of large numbers of women during this times show that any woman who stepped away from _____ could be persecuted. Many were forced to confess to sexual acts they may or not have committed.
- (56) - (58) The lifestyle of a woman passing as a man could mean several different things:
- (a) a _____ stance
- (b) a form of _____
- (c) a method of coping with _____
- (59) - (60) In the 19th century, intense relationships seem to have existed between most women in the U.S. Negative attitudes toward relationships between women became pronounced and were internalized by women by the end of the century.
- By this time the oppression of lesbians and gay men had taken a new form. What was regarded as sin and a crime became a(n) _____, and punishment was replaced by _____.
- One of the pioneers of this field of study, the German clinician named Kraft-Ebing, believed that "every expression of the sexual instinct that does not correspond with the purpose of nature (i.e. procreation) must be regarded as _____."
- The psychological word that was used for homosexually-inclined persons was "_____".
- (61) Lesbian behavior was linked to feminism by Havelock Ellis who thought lesbianism was a highly contagious disease to which _____ were particularly susceptible.

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(62) - (63) Prior to the end of the 19th century there was no concept of homosexuality but rather only of specific sexual acts which any person might commit which were forbidden and punished. When same-gender sexual relations became viewed as a pathological or congenital trait, lesbians and gay men were _____ for the first time, that is viewed as _____.

(64) - (68) Van Fossen views gay men's persecution as primarily based on _____, in that their sexual expression involved _____.

Lesbians, on the other hand, were both burned and ignored because _____. Genital contact is not the ultimate focus of the persecution of lesbians, because it was only when women in general became viewed as evil and thought to _____ that lesbian behavior became a sin. Women are persecuted only when the patriarchy is threatened by changes in _____.

(69) Whereas many 19th century women were "woman-centered women" (one definition of "lesbians"), women in the 20th century have been polarized into categories of lesbian and non-lesbian by theories of _____.

(70) - (74) According to McNeill, the dilemma in which many gay and lesbian Christians feel caught is:

- (a) In order to accept themselves and to affirm their sexuality they believed that they must _____.
- (b) In order to affirm the Christian faith, they felt they had to _____ and lead a life that is _____.

Since both of these solutions lead to an unhappy and unhealthy life, McNeill became convinced that what is bad _____ has to be bad _____, and that, conversely, whatever is good _____ is certainly good _____.

(75) - (79) In his book and other writings McNeill seeks to overturn three traditional stances taken by the Christian community regarding gay/lesbian persons. These traditional stances are:

- (a) God intends all human beings to _____ and that therefore a failure to _____ represents _____.
- (b) Homosexually-inclined persons are somehow _____.
- (c) Since every homosexual act is _____, then the love that exists between gay or lesbian persons is _____ which _____ from God.

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(80) - (81) According to McNeill, the only healthy and holy Christian response to a homosexual orientation is to _____ and to _____.

(82) - (84) McNeill maintains that in the light of the gay Christian experience two fundamental issues of sexual morality must be re-examined:

(a) _____

(b) _____

McNeill also maintains that there can be no valid moral debate on these two issues that does not _____.

(85) - (87) According to Paul Ricoeur, there have been three major stages in the Western understanding of the relation of sexuality to religion. In the first and earliest stage, the spheres of sexuality and religion were _____, with _____ being incorporated into _____.

In the second stage, the spheres of sexuality and religion were _____. The sacred became increasingly _____, while sexuality became confined to _____.

In the third stage, the one emerging now, there is a desire to _____. This desire is prompted by a more wholistic understanding of _____ and of the ways _____ is present in all of human experience.

(88) - (94) Nelson believes that we are edging into the third stage described by Ricoeur. Nelson sees seven shifts in the emerging Christian understanding of sexuality:

(a) a shift from theologies of sexuality to _____.

(b) a shift from understanding sexuality as either incidental to or detrimental to the experience of God toward understanding sexuality as _____.

(c) a shift from understanding sexual sin as a matter of wrong sexual acts to understanding sexual sin as _____.

(d) a shift from understanding salvation as antisexual to knowing that _____.

(e) a shift from an act-centered sexual ethics to a _____.

(f) a shift from understanding the church as asexual to understanding the church as _____.

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(88) - (94) (cont'd)

(g) a shift from understanding sexuality as a private issue to understanding it as _____.

(95) The 20th century is not the first time in Christian history that a major shift has taken place in the perception of sexuality. In the ____th century three Protestant groups in particular, namely Puritans, Anglicans, and Quakers began to affirm that the central meaning of sexuality is _____ not procreation.

(96) - (99) Pulling outlines four contributions that gay and lesbian people can give to the rest of the human race:

(a) liberation from _____

(b) _____ in all relationships

(c) Responding to hostility in _____

(d) Bringing a(n) _____, _____, and _____ dimension to life

(100) Pulling cites the John Boswell claim that the very idea of romantic, mutual love between equals came from same-gender relationships. It did not come from opposite-gender relationships because a mutual relationship between a man and a woman is impossible in a _____ culture where _____.

